THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."
—ISAIAH xxiv, 5.

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THE PRESS AND CRIME.

SPEECH OF HAMILTON MABIE BEFORE THE PRISON REFORM CONGRESS.

[Below will be found the full text of the address delivered by Hamilton Mabie Wednesday before the Prison Reform Congress in session at Atlanta, Ga., on the subject of the Press and Crime]:

IT is significant that the greatest religious teacher that the world has known never lost sight of those passions, tendencies and desires which are the sources of the acts which society has stamped as crimes. It is clear that in the thought of this teacher, to whom men of all schools concede an unrivaled knowledge of human life, crime is not a sporadic and passing phase of human character, but a widespread and continuous activity. The acts which under modern law are criminal had been committed in every form which the simpler conditions of civilization made possible up to his time; they were committed under his very eyes in his own time; and they are committed to-day with such added skill and cunning as the more general use and excellence of all kinds of instrumentalities, intellectual as well as mechanical, have made possible. The criminal activities of men have always been in operation, and they show to-day small sign of abatement. In short, crime is here, and it promises to stay. It is always a great gain if men can be induced to look facts in the face and recognize their full proportions and bearings; it is a great gain, therefore, that society is giving up its old efforts to ignore crime as a disgusting phase of life, and to keep all report of it from the pure and upright. Profiting by the most commanding example, it is beginning to feel that crime is the one thing it must face with calmest and most searching scrutiny, the one thing it must not only not avoid, but seek, study and comprehend. There is a divine compulsion which lays on the shoulders of the strong the burdens of the weak, and on the hearts of the pure the miseries and sins of the outcast and criminal.

A society whose divine teacher spoke first of all to those of evil life,

and who in the supreme hour of death flung wide the gate of paradise to a repentant thief, cannot gather up its skirts and pass by on the other side without making itself contemptible even in the eyes of those whom its ignorance tempts it to despise.

It is safe to say that the general principle that we must look crime in the face and learn all we can about it is now questioned by few; the briefest statement of it commands instant assent. But the application of the principle is quite another matter; some of us, who are ready to admit that the facts ought to be known, shrink from seeing them spread out in the papers. So long as the criminal, with his vile associations and repulsive habits, was at a distance, we were anxious to know him, but when he stands in our path we are ready to pass over and take the other side of the road. In my judgment the newspaper renders society no greater service than the tracking of crime to its haunts and the ruthless exposure of its extent, its methods, and its repulsiveness. The manner in which this painful service is performed by the press is often repellent and corrupting; but the service itself is necessary and invaluable.

There is a singular confusion in the minds of many people in regard to what constitutes morality and immorality in the presentation and portrayal of crime. Some persons evidently hold that a book or an article is immoral if it discusses or portrays an immoral character or action. Such persons condemn as immoral a work like Tolstol's "Anna Karenina," in which the effects of crime are traced with masterly fidelity to life; a work which is profoundly moral because it binds sin to its punishment with bands of iron. Using the word broadly, it is not too much to say that crime fills a great place in the noblest literature of the world, for the reason that crime has played a leading part and been a chief factor in the world's history. Every tragedy has its root or its consummation in crime, and the conception of morality which would close the newspaper against reports of crime would close also the greater part of the Old and New Testaments, the noblest Greek plays and the most impressive of Shakspeare's dramas, to say nothing of "Faust," or "Romola," of the "Scarlet Letter," and of an innumerable company of the greatest works of literary art. There is, of course, an immoral way of portraying vice; but to portray vice and to chain it to its doom is not only moral, but the highest service to morality.

Virtue never grows out of the soil of ignorance; it is one of the fruits of the tree of knowledge. Innocence is indeed the child of ignorance, but society never has been and never ought to be innocent. Its life depends on knowledge, for knowledge alone can make and keep it virtuous. And it is this element of knowledge which the press supplies. Its eyes are everywhere, and where its eyes are, there are its pens also. Nothing escapes its scrutiny, and its service as a collector of this kind of information is not the less valuable because the motives which impel the search are not always the highest.

In the newspapers the under world, with all its peculiarities of habit, character, means of activity, instrumentalities of offense and defense, has been brought to light, and made familiar to the upper world of decency and rectitude. It is an Inferno so vast, and of such complex and far-spreading structure, that no single Dante, however bold and nobly endowed, could ever have searched it and held his revealing torch over its abysses. It can be lighted only by a multitude of searchers, penetrating its remote recesses and traversing its devious and obscure paths. This band of intrepid explorers, note-book in hand, is at the command of the newspapers, and so large a place do the results of this subterranean exploration fill in the records of each day's doings, that a perceptible shadow falls from them across the fruitful fields of the sun-lighted world of industry and virtue.

In this search the press has more than once tracked law-breakers who had evaded official search and brought them to justice. In the very nature of things detective work often comes to its hand, and it is done with efficiency and dispatch. Its accounts of

crime travel with the velocity of lightning, and often lock the gates of escape against the fugitive before he has begun to dream of detection.

The press has brought modern society to self-consciousness, and has convicted it of sin; sin of omission not less than of commission; sin of ignorance not less than of intention. It is through the instrumentality of the newspaper that society gains the power of dealing with the dark problem of crime; reports of specialists could not bring together in a century such an array of facts as the newspapers present every year. They are doing the work of specialists in this great field, and doing it thoroughly, if not wisely. They have made the field so wide that they have transferred the problem from the parish to the nation, from local authorities and philanthropists to congresses of officials and to representative bodies of trained men, whose range of knowledge is great enough to make a comprehensive treatment of the whole matter possible and actual. It is not too much to claim for the press the distinction of having laid the foundations of a scientific discussion and dealing with crime. They have opened the eyes of society to the fact that local lawlessness is symptomatic of a general condition, and they have made it comparatively easy to ascertain the significant facts of that condition, to classify and group them, to arrive at general causes, and to lay down universal principles of action in regard to them. With this larger and more scientific knowledge of the phenomena of crime has come, not only a more intelligent and scientific attitude toward it, but the beginnings of a new conception of its significance, and of the wise and true method of dealing with it. This is not the time to describe this change of conception—a change certain to be fruitful of far-reaching and beneficent results; it is enough for the present purpose to suggest the importance of the work of the press in effecting a change from a superficial and unhistoric view of crime to a vital and historical conception of the whole matter. Such a change was, of course, inevitable in the general movement of progress, but it has been greatly accelerated by the co-operation of the press.

Nor must the eminent usefulness of the newspapers in bringing the best results of special investigation and study to general notice be overlooked. Sooner or later—and, in the competition for fresh intelligence and new views, generally sooner — the press gives its numberless readers the gist of the latest report of the expert in the statistics of crime, the salient points of the latest discussion of heredity, of insanity, of environment, of wrong methods of punishment, as they near on this problem. The commerce of information and thought which is carried on upon so vast a scale through the newspapers, brings every new commodity to our doors, and enables each man to barter his ignorance for another's knowledge.

It follows, as a matter of course, that the newspaper has played a great part not only in dragging crime out of its hiding-places and fastening it at the pillory of public attention, but in originating and securing reforms in the whole system of discipline and punishment which society has devised for its evil doers. The evils of brutal forms of punishment, of unhealthy and corrupting housing of convicts, of enforced association of young criminals who have taken but a single step on the downward path with those who have reached the bottom of the declivity, are not as obvious and clearly discerned as are evils of class or race oppression. They are seen by a few, and of these only a minority are moved to action; the great mass of men are wholly ignorant of all that goes on within prison walls; so far as they are concerned, the most terrible abuses might become customary and intrenched by long continuance. But that which a few earnest reformers could never do unaided by some powerful ally in spreading facts broadcast, the newspapers accomplish from year to year. They not only lock the prison doors behind a multitude of criminals, but they fling the same doors wide open when brutality needs to be exposed. There is no prison so secluded, so barred and bolted, that the fear of newspaper report and criticism is not felt within its walls.

Unfortunately, this account of services rendered by the press in connection with the matter of crime shows items on the debit side so numerous and sometimes so large in amount as to make society its creditors rather that its debtors.

It is one thing to portray crime, as Dickens did in the story of Bill Sykes, or as George Eliot did in the story of Tito, and quite another thing to portray it according to the daily practice of many newspapers. It is one thing to report and describe crime for the purpose of legitimate knowledge, and quite another thing to set it out with sensational embellishments for the purpose of gratifying an ignoble taste for scandal, a morbid love of horrors, or a corrupting passion for the details of impurity. The sin of the press against good morals and good taste in these matters is great and widespread. There are many honorable exceptions. There are journals which treat crime as they treat other kinds of news for purposes of information and intelligent comment and criticism; but there are also many newspapers in which the most repulsive crimes are spread out with the most minute and loathsome details, and when the facts are not vile enough invention is set to work to supply, by inference, the complete corruption of motive which the act itself does not clearly reveal. It would be easy, by quotation from well-known and influential newspapers, to sustain these statements, but the proofs are too offensive to put in evidence; nor is such demonstration necessary; every reader of newspapers knows how continually and to what extent this offense is committed. Everything which a perverted ingenuity can supply is done to make these sensational reports of crime more offensive. Head-lines in display type of the most conspicuous kind are devised to catch the eye and awaken prurient curiosity; the repulsive story is told with dramatic skill and artistic finish; the characters are sketched with a bold, free hand; the plot is effectively unfolded from its evil inception to its horrible climax; and upon the denoument are lavished all the resources of reportorial skill. The impression left on the mind of the reader is rather that of a neatly executed scheme, with a dash of heroism and romance in it, than of a shocking and repulsive outbreak of the lowest elements of human life.

It is only justice to these violators of public decency in the press to add to this indictment that, in a certain sense, the public are accessories after the fact in this oft-repeated offense. If people did not read these loathsome accounts the newspapers would not print them. It is undoubtedly true that the great majority of newspaper proprietors and editors who are responsible for sensational treatment of crime employ that method, not because they like it, but because they believe the public likes it.

For themselves, as a matter of personal taste, they would prefer to own and edit newspapers which observed the proprieties of life. It is only as a matter of business that they open their columns to that refuse of human life which ought to be carried by invisible conduits, and committed to a sea which shall never give up its dead. Now, this is not a very noble way of conducting one's business, but it is probably the way in which most kinds of business are conducted. To attract the public and persuade it to purchase is the common end of business enterprise; and the newspaper is necessarily, if not always primarily, a business enterprise. It must have substantial business success as its basis, or else it is simply a propagandist of some sort supported by charity. The newspapers will be thoroughly clean and wholesome as soon as the men and women who read them demand cleanliness and decency in them. The proprietor and editor of a metropolitan journal given over to every kind of sensationalism, which has recently been notably successful, tells his friends in private that he is making a paper to sell at present, and that later on, when success is assured, he intends to make a paper of the best kind. If you want to kill the vulgar and sensational newspaper, neither buy nor read it. The moment the demand for such newspapers ceases, the newspapers will cease also. So long, however, as such a demand exists, so long, especially as sensa-

tional newspapers continue to be very profitable enterprises, the people at large must divide with the proprietors and editors of these journals the opprobrium and the responsibility of their offense. So long as multitudes of people accept a share in the rewards of these crimes against decency, so long will society be, in some sense, an accessory to the crime itself.

No treatment of crime by the press is wholesome or legitimate which appeals to the baser instincts and passions of men, and which, therefore, familiarizes them with its methods and instrumentalities without exciting and confirming their natural abhorrence of the motives which inspire and the actions which embody it. The man who seeks to know the evil in his own nature, or the vice in society, in order to restrain and subdue, can gain only strength and wisdom from his endeavor; the man who seeks this knowledge because it gratifies some low curiosity, inevitably extends and deepens the corruption. The press can never ignore crime; but the time is coming when it will deal with the subject, not as furnishing material for the worst forms of sensationalism, but as an important phase of human nature and human life, to be brought into clear light for thorough, intelligent and right-minded scrutiny. It is deplorable that so many newspapers follow, instead of leading public opinion, and so miss that leadership which is the noblest part of journalism; but those who hold the newspapers to ideals of action to which they do not conform their own business enterprises, cannot escape their own responsibility for this state of things. The newspapers which offend against decency and morality deserve the heaviest condemnation of society; but so also do those who buy and read. They are partners in the guilt and offensiveness.—*Missouri Republican.*

BROTHER KEMPE AGAIN HEARD FROM.

[We copy the following interesting letter from Brother Kempe to the *Deseret News*, which will give his friends an idea how he feels after his unjust imprisonment.]

Alpine, Apache Co., Arizona,
October 28, 1886.

Editor Deseret News:

I am at last at home and at liberty, and though to-day I would rather take a ten years' mission to the Gentile nations or the savage Indians than go back to Detroit for another year, I thank God for my experience for the last two years. I am well satisfied that had I and my brethren, Tenney and Christofferson, traveled for many years from State to State in this country, and used all due diligence in proclaiming the principles of life and salvation to the people, it would have removed less prejudice than did our unlawful imprisonment in Detroit.

When we left the prison, we were most comfortably entertained by the general overseer of the House, Gen. R. A. Twichel, who, together with his noble family, did all in their power to make our stay in Detroit pleasant, and our visits with several leading men of Detroit were most agreeable. The president and officers of the House were all most courteous towards us, and expressed themselves highly pleased to see us free men. Our journey home was very pleasant, and, thanks to Brother Hart, we had a cheap and comfortable passage. In Chicago I and Brother Christofferson visited the Schettler wagon works.

I arrived at my home in the mountains October 26th in better health than I have known for years; even the rheumatism, from which I suffered so much in Detroit, has entirely left me. The pleasure of being once more with family and friends is greater than I can express. The memory of the past is like a bad, disagreeable dream, and yet I shall never forget the kind and courteous treatment we received from all the officers of the House; neither shall I forget that after I had for twenty-two months

worked as hard and as faithfully for the city corporation of Detroit as any man ever did, I had to pay my expenses to get 2,000 miles back to my family. Had it not been for the kindness of friends, I do not see how we should have got to our home. It is truly humiliating to contemplate that such cruelty can be done to men in this age of enlightenment, yet such are the facts; and though our treatment was illegal from the very commencement, we have now no chance for redress. But we have this consolation: The world at large has received a testimony that can never be erased from the pages of history. We united with our brethren in Georgia, Tennessee, the Utah penitentiary and the Idaho, Yuma and Detroit prisoners to show that neither death, imprisonment nor suffering of any kind can make the Saints of God deny their religion. We know God has spoken from heaven, we know the Gospel of Jesus Christ is once more given to the human family, with all its powers, gifts and blessings, and what are persecution, the prison or death compared to its eternal blessings?

With sincere thanks to all who have been so kindly sustaining us in our trouble,

I remain, as ever, yours truly,

CHR. I. KEMPE.

UTAH NEWS.

(Summarized from Territorial Papers.)

There has been quite a cold blast in Salt Lake City.

Salt Lake City was free from the terrible diphtheria at our latest advices.

A little son of J. W. Cook, of Springville, had his hand badly injured while endeavoring to extract a cartridge from his gun.

Patriarch William Grant Perkins died at St. George, Washington Co., on Tuesday morning, Nov. 16th, in the 86th year of his age.

Mr. John H. Rumel, a respected citizens of the Thirteenth Ward, Salt Lake City, was arrested Nov. 17th on the charge of unlawful cohabition.

On Sunday, November 14th, a brakeman at Grand, on the Denver and Rio Grand Railroad, had several of his fingers smashed while coupling a car.

The company of emigrants which left Liverpool October 30th, and was too late for the *British King*, arrived in Salt Lake City on Wednesday, Nov. 17th.

Elder R. J. Nuttall, who was recently on a mission to this country, is now acting as principal of the Goshen District School, Utah County, with much success.

Dr. Wad El Ward, while delivering a lecture on the Jews, etc., at Logan, on Sunday, Nov. 14th, made a prophecy that 1890-91 would witness a great change in the affairs of Palestine.

Charles W. Hemenway, who was sentenced about four months ago to one year's imprisonment in the Weber County jail for libeling Judge Zane, has been granted a full and complete pardon by Governor West.

Apostle F. D. Richards was at the Sanpete Conference, held at Ephraim, on the 13th and 14th of November, 1886. The Conference was well attended. On Monday 15th, there was a foot of snow fell at Manti, Sanpete.

The latest figures from the Idaho election cut the majority claimed for Dubois down about 50 per cent. The Legislature stands—Council, Demo-

crats 6, Republicans 5, Independent 1; House—Democrats 13, Republicans 11.

N. V. Jones and Treseder, who were indicted for "bribery" in the Third District Court, Salt Lake City, have received the full penalty of the law—three years in the Penitentiary. Mr. Brown, their solicitor, gave notice of appeal.

The *Territorial Enquirer* of Nov. 16th says: "The bear slayers are doing some extraordinary work this season. A few days ago three bears were killed by one man; yesterday two large grizzlies were hauled into Salt Lake. There have been not less than a dozen killed within two months.

The *Deseret News* says: "There seems to be a good deal of sickness at Ferron, Emery County, judging by reports we have received from there, and the frequency with which our correspondent there sends to us death notices for publication. The disease most prevalent is a species of fever, of a very tedious and stubborn character.

Messrs. Sells, Burton & Co., agents of the D. & R. G. W. Pleasant Valley coal, have arranged to furnish free, to the worthy poor of Salt Lake City, one hundred tons of coal. The Pleasant Valley Coal Company and the Railway Company have agreed to co-operate with the firm in this matter. "Blessed is he that considereth the poor."

Deputies made a raid on the thriving town of Panguitch. The object of their search being President J. W. Crosby and Bishop Hyrum Church. They did not find them. One of them playing the part of Deputy, an apostate named Thompson, with revolver in hand heroically did subpœna Sarah Jacobs, the alleged second wife of President Crosby.

A special to the *Salt Lake Herald* states that on the 9th of November last Charles Stain, formerly of Salt Lake, in attempting to cross the mountains on horseback from Castle Valley to Manti, Sanpete Co., lost his way in a snow storm, and was without food or fire for two days and nights. When he was finally found by John Lowey, his feet were both frozen above the ankles.

The organization of the Salt Lake Stake Academy has been perfected so far as to have regular recitations. The school is held in the Social Hall. The exercises are Bible Theology, Composition, Language Lessons, Arithmetic, Reading, Penmanship, Orthography, Geography, Natural History and Hygiene, Drawing, Book of Mormon Theology, Catechism, etc. They commenced with eighty scholars. Success to it.

A number of children were coasting on Heywood's hill, in the Seventeenth Ward, Salt Lake City. A little girl named Brown was drawing her sled up the hill, when her sister, who was coming down on another sled, ran into her, knocking her down. The fallen child exclaimed: "There, you've hurt me! Mother told us not to come!" Before she could recover her feet a boy came swiftly down the hill on a sled, and ran against her. Her arm and side were hurt, and she was rendered unconcious, in which condition she was conveyed to her home. It is always safe to obey mother. There is philosophy in the commandment, "Honor thy father and thy mother."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 13, 1886.

ONCE MORE.

In the providences of our Heavenly Father we are once more on our native soil, once more in the MILLENNIAL STAR Office, at 42, Islington, Liverpool, where in times past we have humbly given the reason for the hope within us, in the fear of the Lord, knowing we will have to give an account at the bar of God for the deeds done in the body, and how we have filled the days of our probation in the time allotted us upon this His footstool. Our testimony is still the same.

It is now over thirty-four years since it pleased our Heavenly Father to draw us into the Church of Christ, and, as it may be interesting to the numerous readers of the STAR, we will give a brief history of our labors in the Church since we embraced the Truth as it is in Christ Jesus our Lord.

In the year 1852, after much meditation and prayer, we resolved to take up the cross of Christ, "deny ourselves," and to choose to suffer with the people of God, rather "than enjoy the pleasures of sin for a season," and come out of the world to enjoy the light and knowledge promised, which can only be obtained by the fellowship of the Holy Ghost, by which we are taught of God. We had found what we believed to be the Truth, and was promised a knowledge of the work, if we would obey it, that would satisfy us that it was of God. We could not reject so important a message and be satisfied, although we knew what would naturally follow in embracing a doctrine that was everywhere spoken against; but we had resolved to test it for ourselves, knowing we would have no excuse before the Lord in rejecting His doctrine, no matter how humble the source through which it pleased Him to send His message of salvation in the restoration of His Gospel.

We did believe in God and in His Son Jesus Christ, so after a deep repentance and resolving upon reformation, the natural results of a true repentance, we were baptized by immersion for the remission of sins, by a true servant of God, one who had authority to administer the ordinances of the Church of God, for the promise was, if we would obey the doctrine, *do* the will of the Father, we should know of the doctrine that it was true, and that JOSEPH SMITH, JUN., although everywhere spoken against, was a true prophet and servant sent of God; and we received the evidence, for on the Sabbath following we received the laying on of hands for the gift of the Holy

Ghost, and our soul was satisfied. Under its influence we felt as if we could convince every one of the truth of the doctrine of Christ. The holy Bible became an unsealed book, we enjoyed the Spirit by which it was written, and realized we had found the "Pearl of Great Price," the "One thing needful." On the other hand we were looked upon as deluded, and labored with by our friends to convince us of our error, who pointed out the disgrace it was to be associated with so unpopular a people, that were everywhere spoken against, and the ruin it would be to all our earthly prospects, and so forth. But we had found the Truth, and knew its value too well to give it up for any inducement the world could offer; so by the grace of God, whose aid we constantly sought, we were enabled to stand true and faithful in that trying time.

We were associated with the Somers Town Branch in the city of London, where we took our degrees in the priesthood, until, as an Elder, we presided over that Branch of the London Conference in 1855-6. In 1857 we were appointed to preside over the Cambridge Conference; in 1858 to the charge of the South Pastorate, comprising the South, Wiltshire and Land's-end Conferences. In 1859 we left that field of labor to preside over the Churches in Scotland—the Edinburgh, Glasgow and Dundee Conferences, where we labored until the year 1861, when we emigrated to Zion. Crossed the ocean in the ship *Underwriter*.

On our arrival in Florence, Nebraska, we were called to assist Elder Jacob Gates in keeping the accounts, etc., of the emigration, so we did not leave there until the last company of the season, then we crossed the plains in Captain Sextus E. Johnson's company, and arrived in Salt Lake Valley in October, 1861. Here we found a new experience, and for the first six months taught school in the 20th Ward, Salt Lake City. We also became associated with the Tabernacle choir, under the leadership of Brother James Smithies. In 1862 we were engaged to take charge of President Brigham Young's Merchandise Store, by which we had the pleasure of becoming familiar with this excellent man and his family. In the fall of 1867 we took charge of the General Tithing Store, and in 1868 was appointed on a mission to England. The first time we crossed the plains it was in ox teams, this time we crossed in mule teams, and on our arrival in New York we stayed to assist in that season's emigration, at the close of which we crossed the ocean in the S. S. *City of Antwerp*, with Elders Albert Carrington, who was on his first mission to England, and Jesse N. Smith, who was appointed to the charge of the Scandinavian Mission. On our arrival in Liverpool we were appointed to labor in the MILLENNIAL STAR Office.

The next year, being called to assist Elder William C. Staines in the emigration business at New York, we crossed the ocean in the S.S. *Colorado*, and remained there until the close of that season's emigration, returning home in the fall of 1869. Zion's Co-operative Mercantile Institution was then being started, and we obtained employment in that institution, from one responsibility to another, until we had the charge of the Produce Department.

In 1875 we were appointed on a mission to the Southern States, and labored in Tennessee, North Carolina and Virginia. On being released in the fall

of 1876, we returned home by way of Philadelphia, visited the Centennial Exhibition and the Niagara Falls. On reaching Salt Lake City, after resting awhile, we were again employed in Zion's Co-operative Institution.

In 1877 we were called to the charge of the Juab Stake of Zion. This caused us to resign an excellent position in Z. C. M. I., and, having to make our own living, there being no hirelings in the priesthood, gave us a new experience that the Lord provides. We soon found suitable ways and means by which we could comfortably sustain our family, and enjoyed many positions of trust and responsibility in the town of Nephi, where we made many friends. In our ministerial duties, we exceedingly enjoyed laboring in the Sunday Schools, as Superintendent of the Stake—it was a labor of love in which we were very much interested.

In October 1882 we were called into the Quorum of the Twelve Apostles, and in 1883 took a six months' mission to the Indian Territory, returning to Salt Lake City at the October Conference of 1883. In 1884 our labors were chiefly amongst the Saints from Snake River, Idaho, north, to St. George, Washington Co., south. We have visited the Temples of Logan and St. George, attended to some work in ordinances for the dead, etc., have studied the higher principles of the Gospel, and have been filled with joy at the loving-kindness of our Heavenly Father, who has made so wise and kindly a provision for the meek and pure in heart who died without a knowledge of His Gospel, and gave us further proof that JOSEPH SMITH, JUN. was a true prophet sent of God.

In January, 1885, we left home on a visit to the Saints in the southern country, in Nevada and Arizona. From there we went to Old Mexico, and assisted in forming a colony in that land, once the home of the Nephites and Lamanites. From there we were appointed upon this European mission, and after an absence of seventeen years of varied experience, we find ourselves associated in the responsible labors and duties of this Mission, grateful to our Heavenly Father for all His loving care and tender mercies to His unworthy servant. We have never lost our "first love." The principles of the Gospel are more dear to us than ever; we can safely recommend them to all who love righteousness, for we know they are true. The wisdom of the world has failed to prove JOSEPH SMITH, JUN. a false prophet; while on the other hand, no one has ever embraced the principles of the Gospel, as taught by the Church of Jesus Christ of Latter-day Saints, receiving its principles in a good honest heart, who has ever been disappointed. The rejection of the principles advocated by the Savior will condemn the world. He said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The disciples of the Lord Jesus Christ say the same. It is God that gives the living testimony. It is His work—the work of the Father—to bring about the redemption of the human family; the wisdom or power of man cannot accomplish it. If we wish to go to Heaven, or to obtain a glorious resurrection and endless lives, it must be according to the eternal principles of the doctrine of the Father. If any fancy they can obtain it on any other principle, they are bound to be disappointed. We can only obtain the knowledge of the Gospel, and of the plan of redemption, from the Father—

we must all be taught of God. All mankind have the privilege of going to Him and asking, in the name of Jesus Christ, for His Spirit to guide them. But all must ask in faith, honestly desiring to obtain this priceless intelligence, and to be willing to take up the cross and serve Him through good and evil report, and then will He lead us and give us line upon line, precept upon precept, yea, grace for grace, until we shall be redeemed back into His presence. He knows our hearts and the secret thoughts thereof. We cannot pretend to be anything before Him but just what we are. He knows our character; we have no reputation before Him, for our reputation is what we seem to be, but our character is what we are.

Then, my beloved fellow laborers, let us be what we seem to be, what we say we are, servants of the Most High God; let us faithfully clear our skirts of the blood and sins of this generation, and be valiant for the testimony of Jesus. We know that we are engaged in the work of God, and as it was anciently—Paul may plant and Apollos water, but it is God that gives the increase—so it is to day, and there is no reason to be discouraged so long as we do our duty. We are making our own individual record, which we all will have to meet when our days of probation are ended. Then let us be kind to ourselves; we know in whom we trust, and He has promised His grace shall be as our day. We know this is true in our past experience, and we may safely depend upon Him for the future.

We shall joyfully labor in conjuction with our esteemed and valued friend and brother, President Daniel H. Wells, in the responsibilities of the European Mission, and hope, ere long, to become familiar with all our fellow-laborers in it. Trusting in the blessings and help of Him whose servants we are, to guide and direct us all, and teach us how to labor with an eye single to His glory, that when we have finished our work upon the earth we may be received into His everlasting habitations, through Jesus Christ our Lord.

With love and blessing to all who are called to be Saints and sincerely love the Lord. GEORGE TEASDALE.

WE publish in this number of the STAR an interesting address of Mr. Hamilton Mabie, before the Prison Reform Congress, on the publication of criminal events, and why sensational journalism thrives. There is nothing more pernicious than this class of literature. It is a bad educator, and the result is being felt in the increase of crime. Parents should be very cautious to supply their children with a healthy class of literature, and preserve them from the evil effects of having their imagination formed from such a baneful source. We are educated for good or for evil. When we come into the world we know nothing—we are dependent upon the manner in which we are educated for our future usefulness or wrong-doing. Our imagination is formed by our education, the books we read and our surroundings; the class of company we keep, and the disposition we inherit. As individuals we all have an influence for good or evil from our childhood up, according to the bent of our inclination. We use expressions we hear or read, and learn to speak as birds learn to chirp. Young men who read a low class of literature of the sensational order, where there is a great deal of slang introduced, think themselves smart in using those low, slangy expressions, and become preceptors to those

with whom they associate, who in their turn use the same expressions. The sayings of writers who are popular are repeated over and over again, being handed down from one generation to another. When the press, that should form public opinion and educate the people to a high standard, stoops for the love of money and popularity to follow instead of leading, and pander to vulgar sensationalism, we can very readily imagine what will be the consequences of such a course.

GLASGOW CONFERENCE.—Meetings of the Glasgow Conference will be held at 8, Watson Street, Glasgow, on Sunday, January 2, 1887, commencing at 10-30 a.m., 2 and 6 30 p.m.

CORRESPONDENCE.

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LETTER FROM A RETURNED MISSIONARY.

Herriman, Salt Lake Co., Utah,
November 18, 1886.

President D. H. Wells.

Dear Brother,—Having arrived safe at home amongst my relations and friends, enjoying the peaceful influence of our mountain home, I take pleasure in reporting myself to you, it being sometimes customary so to do, that my fellow-laborers and the Saints where I had the pleasure of laboring, may know how I feel. I rejoice that I was counted worthy to carry the Gospel tidings to a nation that knows not God.

While absent from home, my whole ambition was to inform my fellowman of the glorious Gospel that has again been restored to the earth for the redemption of mankind. I am unable to judge of the good I have done, but I did try to do no harm. I can say that I enjoyed my labors very much indeed. I feel that my experience is priceless, it will be a source of joy and satisfaction to me all my life.

I found a great change on my arrival at home. We have lost our Bishop and my uncle, who have died, they both left large families, also one or two other familiar faces are missing, having passed away from our midst. Their loss being much felt.

The position of the Saints at home is rather trying, but Zion must be purified and the enemies of God's people are doing the purification as fast as they can; but they do not realize that they are bringing about the designs of the Almighty.

I desire to thank the kind-hearted Saints, where I labored, for their great kindness unto me when in their midst, and I pray that God will bless them with peace and plenty and deliver them from Babylon to join with the faithful in Zion.

With kind regards to all at "42," and all who favor Zion, I remain your brother in the cause of salvation,

JOS. S. H. BODELL.

AN INTERESTING LETTER FROM PRESIDENT N. C. FLYGARE.

Copenhagen, Dec. 1, 1886.

President D. H. Wells.

Dear Brother,—I have just returned home from a trip through the mission; I have attended Conferences in Sweden, Norway and Denmark, and will proceed to give you a short account of the condition and prospects of the work in the same.

I have attended from four to eight meetings in each Conference, and they have been well attended both by Saints and strangers, and the Spirit of God has been richly poured out upon us. Our Conferences have, in the most places, been advertized in the leading daily papers and reporters have been in attendance to take minutes of the proceedings, and they have in all cases given us a fair and impartial report. These reports have again been published by other papers, so we have been well advertized through the country.

It looked awhile as if we should not

have been permitted to do much more here in Denmark, but, by the blessings of God, we are still here and are untiring in our endeavors to do our duty to the people of this land. Only one of our Elders has been banished during the passed year. Several have been arrested and brought before the police courts, but they have been let go again and are at large among the people.

The authorities of this land are well aware that the Saints are a loyal and law-abiding people, that they sustain the government and take no part in any political agitations. Our people are not found in drinking saloons or other places of bad repute; they are not brought before any courts and convicted of crimes, but are found to be what the Gospel teaches, viz: honest, sober, industrious, virtuous and in all a God-fearing people. We feel that thousands will yet come to a knowledge of the truth and obey the Gospel.

We publish the *Skandinavien Stjerne*, semi-monthly, and the *Ungdommens Readgiver*, monthly, in the Danish language. These publications have a very fair circulation, and are doing much to the spreading of light and truth among the people.

In Sweden the prospect is very good, our Elders are very seldom interfered with, and meet but very little opposition. Our Elders, during the passed summer, have extended their labors further north than any time before, and some have been baptized on the borders of Lapland. New fields of labor have been opened, and in many places where the work has stood still for some time, new life is being infused and fresh starts made.

We publish *Nordstjernan*, a semi-monthly periodical, in the Swedish language, which has a good circulation, many not in the Church taking it. Between two and three thousand kroners worth of books and pamphlets have been sold in Sweden during the past year.

The mission in Norway is in a good condition. The Elders have also in that land gone up to the far north, and some have been baptized on the barren and inhospitable islands in the North Sea. The Elders meet but very little opposition in Norway, but it is a very hard mission; they have such long distances to travel and the people are, in some places, rather inhospitable toward them.

One pastor, Mortensen, who has been in Utah, has labored very hard in Christiania to get our Elders forbidden to preach there, but his labor has been in vain. He has held a number of lectures about Utah and its people. He has got his subject from the Stenhouse-Beadle novel literature, which is sensational enough, but too coarse for decent people to swallow. He has illustrated his lectures with the exhibition of a so-called set of "Temple clothes," to the disgust of many people. His lectures have had the tendency to fill our hall with attentive listeners. People like to hear our side of the question, as well as his, when we are so assailed. We have one Utah Elder laboring with some success in Iceland. Something is being done in Finland and, take it altogether, the outlook is favorable for a good work being done this winter.

With kindest regard, I remain your brother in the Gospel,

N. C. Flygare.

THE GALE AT LIVERPOOL, DEC. 7 AND 8.

GREAT FALL OF THE BAROMETER.

DURING Tuesday night a most extraordinary fall took place of the barometer in this city, and it continued to fall yesterday morning until a limit was reached which it is said requires reference back to 1847 to find a parallel, when it is recorded that the barometer fell to 28.15, and at 11.40 yesterday morning it was 28.17, and was still falling. Last night, at the Landing-stage, it was found that the barometer had gone down to 27.98, and

had remained stationary for some time. The register on Tuesday evening at six o'clock was 29·38, and within twelve hours the mercury had fallen one inch. This betokened weather of an unusual kind and gales of great violence. Off this port yesterday morning a strong gale blew from the west. The atmosphere was misty, and a heavy sea was running.

Towards evening the wind went gradually round from south-west, which was the pervailing direction during the day, to the north-west. At the south end of the Landing-stage the gale was felt with tremendous force, many persons being blown down by the force of the wind. The tide, which in the ordinary course of events would have been about 14 feet 2 inches in height, was raised to about 20 feet by the force of the storm. The long bridge at the stage was a most curious sight. One part would sink a couple of feet, while another was rising. This taking place all the way along gave it an extraordinary appearance. The river police boat was not afloat during the day. In the evening the New Brighton and the Rock Ferry steamers discontinued the usual service, the weather being too violent for them to cross the river without considerable risk. The steamtug Toiler, which lies moored at the stage in readiness for lifeboat service, was obliged to anchor in the river, the vessel bumping against the stage with such force that it was feared great damage would be done. The full force of the wind was felt at New Brighton, as it is very much exposed to north-west winds.

The building above Roskell's was unroofed during the afternoon, and two policemen were placed at the ends of the adjoining streets to warn pedestrians. At night a barricade was erected, with red lamps at each end for the same purpose. In Lime street it is said that the cabmen refused to take fares until the gale had in some measure decreased. One singular feature of the gale is the surprising immunity from casualties of all descriptions which has pervailed, nothing having been reported up to twelve o'clock last night, either at the police stations or the hospitals in the city. The force of the storm after ten o'clock gradually decreased, although the weather continued very squally.

Messrs. Wood (late Abraham) writes:—The fall of the barometer yesterday afternoon has been, as far as our knowledge goes, unparalleled, reaching at half-past three o'clock the extraordinary figures 27.880, and still falling. We have looked back over our records of the past years, as far as the year 1840, and we find the following nearest approaches to to-day's barometer:—Nov. 3, 1841, 28.350; May 1, 1851, 28.105; Jan. 6, 1863, 28.345; and March 24, 1872, 28.140.

PHIL. ROBINSON AND THE MORMONS.

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Mr. Phil. Robinson appears to have excited the anti-"Mormon" press of Utah to a frenzy of passion by the few words he offered in defense of the "Mormons" of Utah the other day in the *Pall Mall Gazette*. The "Mormons," like the early Christians, who they resemble in very many respects, are "a sect everywhere spoken against;" and Mr. Robinson, like Gamaliel of old who pleaded for the rights of the early Christians, says of the "Mormons," as Gamaliel did of Christianity and its advocates: Let them alone; for if this counsel or this work be of men, it will come to naught—it will die of itself. And if it be of God you cannot overthrow it.

The particular passage which seems to have raised the ire of our anti-"Mormon" friends follows a recital of what would naturally be the very gloomy condition and outlook for the people of Utah. He says:

"But in spite of all this, I know the Mormons too well to believe that the United States can crush them. They are supported by the convictions of religion and loyalty, and the consciousness of honest living. The Americans can, if they choose, massa-

cre the Indians whom destiny has confided to their care as a nation and not be brought to book. They can shoot down in cold blood, as they did the other day, the Chinese at work on the public roads, and not be punished by the courts for their crimes. They can, if they like, cut the throats of, stab and pistol, Mormon men, women and children, as they did at Haun's Mill—but they will gain nothing by it. I believe Mormonism to be beyond human power to extinguish. It may die out of itself, but it cannot be smothered to death. Not even by such iniquitous injustice, such outrages on humanity, as Utah, to the eternal disgrace of America, is now witnessing."

One can scarcely see in these statements anything that should be a rock of offending even to the anti-"Mormons" of Utah. It is a truth that the anti-"Mormon" press of Utah cannot disprove, that the "Mormons" are supported in the contest waging here "by the conviction of religion and loyalty, and the consciousness of honest living."

It is a fact, that the government has the physical powers to put to the sword or bayonet every man, woman and child in Utah—to massacre the whole people, as several families were massacred at Haun's Mill in Missouri—and even some men in the United States have advocated the idea of making war upon the "Mormons;" one Rev. (?) Dr. suggesting from his pulpit that Phil Sheridan be sent to Utah with his boys in blue to settle the "Mormon" question with their good swords. The government could adopt that plan. Or, following the example of Missouri and Illinois, the government possibly could, by murder and arson, wear out the people and drive the remnants from the land they have redeemed from a desert waste—the government can do all this, but such a course would cover it with eternal infamy; and it would not crush out the convictions in the hearts of the "Mormon" people, or destroy "Mormonism." All history sustains Mr. Robinson in his conclusions, that the infamously outrageous course adopted here in Utah cannot crush out the life of "Mormonism." Where was it, and at what time, that the cruel edict of kings or parliament, backed up by the use of prisons, the assessment of fines, the rack, the block and gibbet prevailed against the convictions of conscience among Anglo-Saxon peoples? It has never occurred; it never will. They refuse every time to surrender. The "Mormon" people bring into this contest all the ardor of religious zeal, backed up by a consciousness of the rectitude of their intentions; and brute force, or cruel laws brutally administered, can never prevail against them. All history supports the conclusion. But we take it that Mr. Robinson's offense arises from the fact that he speaks in no respectful terms of the outrages perpetrated in Utah in the name of law and morality; but refers to the course pursued to put down "Mormonism" in this country as "inquisitious injustice." He couldn't have named it better had he tried; but the anti-"Mormon" press don't relish the truth being told so plainly.

There's none who're afeared
The truth should be heared,
Save they whom the truth would indict.

And the crusaders against the "Mormons" in Utah would prefer, insincere and corrupt as they are, to poise before the world as moral reformers and patriots. That is one characteristic of human nature. No matter how low down morally men may get, they still admire virtue, and love at times to close their eyes to the fact of their own degradation, and dream, if but for a moment, of purity and innocence, and imagine that the qualities are theirs. It is a pleasing delusion, and no wonder that he who shatters it by pointing out their uncleanness to the world, should be considered a rude intruder. — *Salt Lake Herald.*

Who gives a trifle meanly is meaner than the trifle.

The man is but the boy "writ large." What he should be when he is grown, that h must be made to be when he is a child.